

A Short  
**A N S W E R**  
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A Malicious Pamphlet, called, *A Reply*;  
 Written by JOHN GADBURY, the King of  
*England's Juggler*, and Astrologer in Or-  
 dinary to the *Pope*, to help on the work.

**T**His *Gadbury* being a new Convert to Popery, hath to admiration armed himself with a vast Stock of *Impudence* and *Villany*; and these being joined to *Folly* and *Lying*, makes the Fellow the more *Eminent* and *Notorious*: as if these qualifications were inherent principles to his new Religion. And now he appears barefaced in defending Popery, pretending to write a *Reply* by way of Answer to an Almanack for the Year 1687, designedly writ to ridicule and oppose that *Lying Religion*. And this *Reply* of his is nothing else but a bundle of *lies* and *forgeries*, to abuse the *Author* of that *Almanack* without the least ground imaginable, to give *Popery* a Recommendation to the World, and to vindicate the *villanous Agents* in the present design of Subverting the *Government* and *Religion* of *England*. And in this Answer, I shall omit the taking notice of the major part of his Nonsense and Lies, as being not worth my pains, nor the Readers time to examine; and imploy these few Pages to examine and refute those things that are more remarkable, the rest being easie and obvious to every impartial man: and in the first place, I will give you a *Character* of the *Fellow*, that you may thence guess at his Credit in every thing else that he pretends like a *Champion* to defend, *Ex pede Hercules*.

First then, This *Fellow* was by his Father brought up in the Doctrine of the *Church of England* while he was young; and in this

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he continued for some years: but after he came to *London* [as he tells us in his *Doctrine of Nativities*] he shook off that, and went among the *Presbyterian* and *Independent* Congregations, and followed them so long, that he says [in that Book] they made him almost mad by preaching up the *Doctrine of Free Grace*. So that he then began to think of inquiring after a new Religion.

And the first that he pitcht upon, and best pleased his vicious Inclinations, was that prophane Persuasion called *Ramters*, *Familists*, or *sweet Singers of Israel*, a sort of profuse debauched *Atheists*, at that time very numerous: and to this he was Converted [or as the Cant then was, *Begotten in the Faith*] by *Abiezer Cope*, whose Piety and Reverence to a Deity may be guest at by this Expression of his, who when he was committed to *Newgate* by the *Parliament* for spreading his damnable Heresie, and being brought to the Prison door, he set his Arms on kembo, and said, *Be thou opened thou Everlasting doors, and let the King of Glory come in*. And by the way, as he was carried to Prison, our *Juggler* hung on his *Coach-side* to beg his *Blessing*, calling him *Father*; and in this pious profession *Jack* grew in a short time so good a Proficient, that at *London-wall* [being more than half drunk] he undertook to preach, his Text being these Words, *And Jephthah was the Son of a Harlot*, Judges xi. ver. 1.

This Religion, after some time, grew out of *Fashion* with our *Juggler*, and then he was again upon the hunt for a new one: and as it happened, *Cromwel* had then taken upon him the Government, and *Jack* began to think of learning the *Art of Whining*, that he might Cant at *Whitehall*; for he is certainly [as all *Sycophants* are] always, and in all times, of the *Government side*, be it never so base and lawless. And to this end he began to ingratiate himself there, and make friends to *Cromwel* that he might be permitted to dedicate his *Doctrine of Nativities* to him; but in this he was prevented to his great grief: and I am credibly informed, that he had promised all that a base Fellow could to be a Creature in that Government to the best of his power, but was not accepted.

*Cromwel* being dead, and the King likely to return, he then began to set up for a Church of *England-man* and *Loyalty*, complaining of his hard usage in the time of Rebellion; and then it was *Charles the Martyr* at every word. In this Course and Cant he went on for some years, railing at the *Rebels* in defence of the *Church of England*, as now he doth at the *Church of England* in defence of *Popery*; till he was taken notice of by the men then in Power. In the Year 1666, he removed to *Westminster*, and turned a *Whitehall Broker*, which in plain terms is a *Pimp*; in which Profession he did mighty well. And having  
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used the Trade a few Years, and found the *Inclination of the Court*, he began to *abuse Parliaments* among those he durst trust [of whom I was one, we then being intimate,] to cry up the *Kings Absolute Power*, and ridicule all and every thing that was against *Popery*; which indeed at that time was a great Argument to me, that *Popery* was growing upon us; for I then thought he spoke the *true Language of Whitehal*. And now the Fellow began to grow intimate with Popish Priests, in whose Company I have been with him, he then hoping to make me as very a R—— as himself; to accomplish which, and bring me off from my Principles, he would often tell me that Religion was nothing else but a *Cheat*, a *Bugbear*, and a meer *trick of State*.

About the Year 1677, and forwards, he then being intimate with that worthy Matron Mrs. *Cellier*, Midwife to the Popish Plot, and his Kinswoman, whose Narrative he afterwards writ; she came to him to ask an Astrological Question, and that was, Whether *Dangerfield* was fit to be trusted or not? Trusted, to do what? to Kill the King. No, No, but to know whether *Dangerfield* was fit to be trusted to get in her Husbands Debts, who was a Bankrupt, and had never a penny owing to him. But this was the sham Question that she told the Council, to excuse her self. So *Dangerfield* was trusted, and his business was to Kill the King; and this by *Gadbury's* direction, as you may see at large in *Dangerfields* Depositions.

In 1679. our Squire was for that committed to the Gate-house, where he used, in my hearing, to rail often against his Cozen *Cellier*, calling her *Whore* and *Bitch*, and said, she had ruined him, and had undoubtedly been hanged if he had come to his Tryal; which to prevent, he sent a large Bribe to Sir *T. D.* to desire him to procure his Pardon. But that *Gentleman's* honesty and integrity was above Bribery; and besides he knew [by what he had confest before the Council] too much of his Villany to be concerned in his Pardon, and so refused. Then he sent 100 Guinea's to the late *Lord Anglesey* to beg the same thing of him, to which his *Lordship* condescended; and by his Endeavour his Pardon was past, and he pleaded it in *Westminster-Hall* the *Hillary Term* following, and so escaped hanging at that time; and when he came out of Prison he was by the Papists presented with 200 pound for his faithful Service in the Cause, because he had confest so little of the design. Now pray consider, What *Protestant Prince* or *Princess* can be safe in *England* while this Fellow remains unbanished or unchanged; for he that did confederate with *Popish Villains* like himself to murder *CHARLES* the Second, for no other reason but because they

*supposed* him to be a *Protestant*; will undoubtedly do it to those that he is sure are so, and make less scruple of it too, because it is to serve the holy Cause in their hopeless condition.

In 1685. on *Sept. 9.* two Romanists and my self being at his house, he shewed us a *Popish Bishops Picture*, and said, that now the *true Religion* was coming in again, it was no crime to shew an *honest mans* picture; with divers such Expressions, that were undeniably sufficient to prove him a *Papist*; for if *Poper*y were the true Religion, he was a *grand fool* if he were not of it, if he did intend to be saved: but besides this, he hath in divers of his late Scriblings, and especially his *Reply*, given many good Reasons sufficient to prove him a declared *Papist*. So that this is the fourth time he hath found it convenient to change his opinion: and the fifth time he Renegado-like hath changed his *Religion*, as if he made a Trade of it. So that now he is reduced to the principles of his original Spawn, his *Mother* being a *Papist*, of whom I could tell you a *pleasant Story*, to shew that he still retains the principles of her insatiate lust. However, the *Papists* have the honor to see this *worthy member* added to their Church, he that is as great a blemish to the *Protestant Religion* as *Sam. Parker* is, and both of them a scandal to any but that of *Rome*.

I should first come to answer his *Popish Objections* and *lying Assertions* in the Months, but that they are so notorious and impudent, that whosoever reads will guess at the man, and his meanings; for he is to *oppose* all that I have *writ*, and give it the *Lye*, that he may the better encourage the *foolish Papists*, and others converted in the great work, that the *Gentleman* you wot of will not *dye in October next*, that is, in 1688. for on his *life or death* depends the whole Affair; and for all his noise he now makes, he will tell you a year hence, about the time he is to *change* his *Religion* again, that he knew it too, but would not speak of it.

He ridicules and denies the Hurrycane at *Whitehall* in *March* and *April* last, when there was such a turning out of the Court Officers almost to Admiration. He denies *Ireland* to be in distress, as I mentioned it in the Month of *May*: he quarrels with and denies the Defeat of the *Turk*, which I predicted in *July*: he denies the quarrel and difference at *Rome*, which I predicted in *August*, which was the time that the *Quietists* made the first noise, and the *Cardinals* beard-ed the *Pope* about it. He also denies the preferment of a *Right-lined Clergy-man* in *October*, which I predicted; but he forgets the *Popish B. of Chester* being sent to *Oxford in Commission* at that time. In *December* I predicted Persecution; but he says there neither was nor could be any such thing: I wonder what he calls turning out so many *brave learned men* at *Magdalen College*, and forbidding them to



to Exercise all and every part of the *Ministerial Function*, or to be *Tutors, Schoolmasters, &c.* and all because they would not *perjure* themselves and turn *Papists*; is not this persecution? No, no; 'tis *Papish Mercy and Kindness*.

This is but a short Answer to his *twelve months*, which I beg him to accept, and promise to give him a *Longer* as soon as I come to *England*. Some of the same that *Collonel Mansel* gave him.

*The Chronology asserted, and the Lying Juggler  
refuted in all his Objections, &c.*

**P**AGE 2. Since *Phocas Murdered his Master*.— Here the fellow begins with a flourish, and makes an offer as if he intended to *Huff* us into submission: and calls in *Platina* and *Heylyn* for his Authors. As if by asking whether I had ever seen them, were Authority enough for the people to rely on what he says. But I will take the pains to examin him, and in doing that, I will prove him a *Liar*.

First, he tells us, that *Phocas* did not make *Boniface* Pope, but found him so: Secondly, that the Title of *Universal Bishop*, was given to the Bishops of *Rome* in the time of *Marcian* the Emperor, by the Council of *Chalcedon*. And thirdly, that *Phocas* did not give, but justly preserved the Title of *Universal Bishop* to the See of *Rome*. Which are all three notorious *Lyes*, as you shall quickly see.

This first is false, because *Phocas* did not find *Boniface* Bishop, but *Boniface* found *Phocas* Emperor: for when *Phocas* had by his Murder got the Empire, *Gregory* the Great sat in the Episcopal Chair, after whom succeeded *Sabinianus*, and *Boniface* succeeded him, so that *Boniface* came to be Bishop of *Rome* [not Pope, observe that] about the fifth year of *Phocas*, as you may see by *Helvicus*: so that *Phocas* was Emperor before *Boniface* was Bishop.

The second is false: because the Council of *Chalcedon* gave the Bishop of *Rome* no Power nor Title but that of *Primacy*: and by virtue of that he was to take place of the Bishop of *Constantinople*, and all other Bishops in publick and private Affairs, but no Universal Title. And if the Juggler pleaseth to observe, *John* Bishop of *Constantinople* had been nibbling at this Universal Title before, in which case *Gregory* the Great declared that it was *Antichristian*, and that whosoever assumed that Title, was the fore-runner of *Antichrist*. So that you see this ignorant fellow knows not how to distinguish between a *Primacy* of Order and a *Universal Jurisdiction*;

*isdiction*; between the Bishop of *Rome* being acknowledged for the first Bishop, and his claiming to be Universal Bishop over all Churches. The first was granted to the *Roman See* before, but this last, *Boniface* the third [*alias Antichrist*] did first obtain of *Phocas* the Murderer.

But for a further confirmation of this truth, I have here delivered, let us see what *Heylyn* says, because the *Fuggler* hath made use of his name, and called him into his assistance. He likewise gives all those before *Boniface* no other Title but Bishops of *Rome* [pray mark that] and also makes *Boniface* the first of the Popes, of whose predecessor, *Sabinianus*, he says this, *This is the last of the Roman Bishops, not having that arrogant Title of Universal Bishop or Head of the Church*. By all which it is plain, that there was no such Title as Universal Bishop before *Boniface* the third, nor no Pope till *Phocas* made him so, by giving him that *Antichristian* arrogant Title.

The third must naturally be false, because it is deduced from the two false positions preceding. But here the *Fuggler* doth, as all other *Sycophants* do, he gives villanous Actions, soft Expressions. He says, *Phocas* did not give, but justly preserve the Title, &c. but I having spoke so largely before, it is needless to add more about that Point. Only take this short account of *Phocas*, to shew that I had good reason to express that Chronological Sentence, by the words which he reflects on, and cavils at.

This *Phocas* was an Officer under the Emperor *Mauritius*, and having opportunity, he conspired against his Master, and Murdered him, his Wife, and his five Children, and then by an Interest he made in the Army, was by them Proclaimed Emperor, and finding his Friends few, and he like to be shaken, he Confederates with the then corrupt Clergy, and with that Antichristian Title he bought them to be his Creatures. So that by a bloody Murdering Emperor, that Antichristian Murdering Brood at *Rome* was set up: and they still retain their Prophane Murdering Principles, which they Blasphemously call Religion. And this is the Faith and Piety that *John Gadbury* endeavours to defend.

Pag. 3. Of the *Papists Powder Treason*, &c. ——— Here the Fellow draws a parallel between this Plot, and that which he calls *Oates's*; thinking thereby to ridicule it. But as for *Oates's*, we have now lived to see most part of what he swore prove true; and there can be no question made of the truth of that in 1605. except by Papists, who would not have it believed, and he is one of those. But his main Argument of Objection is, that it

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was a Popish Lord that discovered it, [Mount-Eagle] and therefore it cannot be true. The Fellow here makes a very bad Conclusion, for by his leave that objection signifies nothing to the truth or falshood of it. But it shews, that all Papists are not equally wicked, and that there are some in whom Humanity and Moral Principles are too strong for their Religion. Again he says, *had the pretended design took effect, the Powder could not distinguish between Papists and Protestants*: that is true; and for that reason they had no mind to Murder Papists with Protestants, which was the occasion of writing the foresaid Letter: that upon such warning that Lord might forbear coming to the House, which some did, and were afterward questioned for it. But the word pretended shews you what Kidney the Fellow is of: and that he doth not believe it, and indeed he hath often told me that it was nothing else but a trick of King James, and the Presbyterians at that time, to Murder the Papists, which were for that end and purpose drawn in to Colour the thing. But when he speaks of Sir George Wharton, that he sings in Consort with him, it is to tell you that he is a Papist, for Sir George dyed in that persuasion: thus you see what Cut Throat Villains our Juggler Defends and Justifies.

Pag. 3. *Of the Burning of London, and by whom, &c.* —

Here honest Jack takes abundance of pains to excuse the Papists, and after much shuffling, he concludes the Fanaticks Burned it: and the reason he gives was this, *that the Papists would have shewed themselves the most imprudent Men in the World, having their Riches and Relations there, if they should do it*; as if the Fanaticks had none there, which perhaps he may persuade others to, yet knows the contrary himself. But pray observe, he calls all those Fanaticks that were not declared Papists, *and that they Burnt the City to anger the King and the Papists*. Which if true they were really Fanaticks and mad Men, to burn about twelve thousand of their own Houses, and ruin their Families for no other reason but to anger the King and the Papists, as this Fool affirms, Ha, ha, ha. And again, rather than have it lye at the Papists doors [who were the real Authors of it] he Charges it upon God Almighty, in Conjunction with the Fanaticks and the East wind, being all of them Enemies to the King, the Papists, &c. Whence by his own words you may observe, that he makes *two triple Parties*, there is God, the Fanaticks, and the East wind, on the one side; and the King, the Papists, and the Devil, on the other: now what do you think of this Fellow that brings his King in to be a Partner with the Devil, who is the great Patron and Father of the Lying Popish Faction, and the chief Agent for them in this and all other their

Works of Darkneſs — well : but it muſt be the *Fanaticks* that burned it, why ? Becauſe *Lilly* had ſaid it was a fit month for deſigns againſt the Government, and the *Fanaticks* were Enemies to it : ſo to aſſiſt them in the Affair, he brings God Almighty in as a Friend to them, and an Enemy to the King : and yet the Fool ſays it was burnt out of revenge : and he is ſo particular as to ſay it was for the blood of *Charles* the firſt. Now were not theſe *Fanatics* wife fellows to burn their own Houſes, and ruin themſelves to revenge his death, and yet this done in ſpight to his Son ? O you fool, lay your Lyes cloſer next time. — well : But it ſeems *Noſtradamus* Propheſied that it ſhould be Burned, and that in revenge too : and you in your *Triggs* Almanack [Mr. *John*] gave the beſt time for its Execution, as you confeſs your ſelf, and yet for all this we muſt not believe the *Papiſts* Burned it, nor that you had any hand in it.

But for a cloſe of this Point, I refer the World to the Report of that Worthy Gentleman Sir *Robert Brooks*, Chairman to the Committee of *Parliament*, appointed to examin the Cauſe, and Authors of that dreadful Fire, which was Printed, where they will find by full Evidence, as clear as the Sun at noon day, by whoſe Order and Encouragement *London* was Burnt, and who rid up and down the City in the Fire-time with his *Fanizaries* to Protect and defend the Fire Inſtruments, and got many of thoſe Men that were taken in the very Act, out of the hands of the Civil Officers, and conveyed them to *Whitehal* under pretence of ſecuring them in order to a Conſign puniſhment, but inſtead thereof, they were gratified with preſent Reward, and future Preferment. And that Honorable Gentleman, Sir *Robert Brooks*, for his fidelity to God and his Country, in diſcovery of that great Myſtery of Iniquity, was afterward by the Order and Contrivance of the ſame Party that cauſed *London* to be Burnt, Murdered in *France*. All which conſidered, I hope none can have the impudence to doubt who Burnt *London*, except the Authors and Actors in that curſed deſign. And therefore the impudent Shuffles, Shams, and Excuses of our Scribler *Gadbury*, to take it off from the *Papiſts*, muſt be a certain Argument to all thinking Men that *they*, and *they only* were the Actors and Contrivers thereof : which perhaps a little time may give more light to, and in the mean time I reit ſatisfied of the truth of what I have here ſaid : and now what will you think of that fellow that turns Advocate for thoſe Miſcreants that Burnt your City, and alſo wait for an opportunity to Cut your Throats.



Page 5. That the *Papists Murdered 300000 Protestants in the Kingdom of Ireland*— Here *Gadbury* falls to his old way of quibbling again, and gravely tells you, *That it must be either lawful or unlawful; if the latter, all good men will bewail the Misfortune; but if the former, he would very fain know how men acting under a lawful Authority, and not going beyond their Commission, can be guilty of Murder.* So that at the first dash the Fellow tells us, that they were *Murdered by Order*; and says, that it is not Murder if they do not go beyond their Commission. Here he shews himself a right *Saint of Rome*, and a *Casuist* for the Devil. The meaning of his words is no less than this: that if any *Papish King* shall give a Commission to his *Banditti, Janisaries, or Murderers*, to cut the Throats of all his *Protestant Subjects*; if they do not go beyond that Commission, and cut the Throats of more than all, then it is no Murder. Why? because he tells you it is done by a *Lawful Authority*, and this calculated for the *Meridian of England*. So that you see he is not for denying the thing, nor the person; but justifies it to be Lawful, because done by Commission. And then asketh, how I will prove it? or whether I can shew any one of the Commissions, &c.

In answer to this: There needs no other proof that the *Massacre in Ireland* was done by Authority than the late *Kings* Letter to the *Court of Claims* in behalf of the *Lord Antrim* the Chief Commander in that horrid Murder. Where he tells them, that the fore-mentioned *Lord* had done nothing, but what was by the Order of his *Father the Royal Martyr*, and his *pious Queen*.

• Besides, when the charitable Collections were made in *London* and other parts for the relief of the distressed *Protestants* that had escaped the Murderers hands, and were sent away in order to go for *Dublin*, they were all stopt at *Chester*, and there rotted and perished under the Wall of that City. Now by whose power this was done, I will leave to the Readers Judgment, and for its truth 'tis beyond all question.

Now Countrymen, is not this a good warning to *Protestants* to look to themselves, seeing they are told by so notorious a *Papist* as *John Gadbury* is, that the cutting the Throats of 300000 *Protestants* in pursuance of the *Kings Commission* is not Murder?

Page 6. Of the Murder of *Sir Ed. Godfrey* at *Somersethouse*--- How now *Jack*: what! deny that Murder to be in *Somersethouse*: thou dost act thy part as if thou hadst been a *Papist* these 40 years: an absolute Juggler! what, hath thy new Religion so suddenly inspired thee with its Master-piece of Impudence? Thou out-dost all thy *Wafer-Godmakers*; for they perswade us to believe but a little kind of a Cheat about Conjuring *Bread and Wine* into *Flesh and Blood* by the vertue of *hoc est corpus*, that is *Hocus Pocus*: but thou



thou dost endeavour to out-face a Truth, that no man, but those concerned in it, can have any cause to question. The King, Lords, and Commons, Judges, Juries, and all unconcern'd persons, that have ever heard the Evidence, are assured of its truth beyond the least doubt, But thou! armed with *Pardon, Pension, Guilt, and Impudence*, dost declare to the world, that thou wouldest be of any side for Money. And for *Prance's* pleading guilty to an *Indictment of Perjury*. I wonder you are not ashamed to mention it: if you consider that we know he was hired to do it: and that by the *Priest* at *White-hall*, &c. For I saw the Letter in his own hand that was sent to him by the order of his Wife's two Brothers, both *Papish Priests*, and others of that Tribe; *in which they promised his Pardon, and that he should again live like a Man, if he would come over, and tell the truth about that Murder* (he then being at *Amsterdam*) upon this he said, *That to tell the truth in their sense, was to forswear all he had sworn before*; and desired *Ged* to renounce him, if all he had sworn about *Godfrey's Murder* were not true; and that if he should ever deny it, he desired us all that were then in Company, which were about five or six, to call him *perjured Rogue*: and let him deny this if he can. Thus Reader you see what tireless they lay on the Perjury of this poor deluded *Rascal*. Yet neither he, nor this man, nor their *wafer-Godmakers* themselves, have hitherto been able to give better Answers and Arguments to desprove it; but to say, they are mere Stories.

And for the vizzanded Villains he speaks of, one of them is well known, namely the then *Queens Confessor*, who there brandished his Sword on the Scaffold for joy the King was beheaded.

Page 7. Since that *Pious Prince Charles* the Second dyed a *Roman Catholick*, and yet Head of the *Church of England*. Here my Friend at the first dash doth confess, that *pious Prince* did dye a *Roman Catholick*. Really the old Gentleman is mightily obliged to him for his kindness, to tell it so impudently, that he lived a *Hypocrite*, and died an *Idolater*. For it is well known, he did communicate three times every year with the *Church of England* in the Sacrament. And yet by this Man he is affirmed to be a *Roman Catholick*. Now consider, if he was a *Papist*. Do you think he was not a precious pious Head of a *Protestant Body*. and the *Church of England* in a fine condition to be protected and defended from *Papery* by a Prince of that persuasion, and the Holy Sacrament of our Lord, is by the *Lords Anointed* made a Decoy to cheat the People into the belief, that he was a *Protestant*. But my Adversary says, that the Traytors plotted against him, while he was not declared to be a *Papist*, and mentions the *Rye-house*. Truly *Jack*, if you did not know, or at least believe, he was a *Papist* then, you were a very ignorant Fellow; for it was well known, that he was so at his first coming into England in the year 1660.

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And when he talks of the *Rye-house Plot*, he says, *The King's precious Life was in danger*. Why? was it more in danger at that time than when *Jack Gadbury* was in the *Meal-Tub*, scouring *Dangerfields Kettle* with *Mrs. Celier*, to prepare him for the Murder of that pious King, &c. I think not; but besides, the Fanaticks did but talk of killing him, but the *Papists* did it effectually.

In the conclusion my Adversary takes care that I may know what the *Church of England* is: and therefore directs me to a Treatise called *Good Advice*, &c. written by *William Pen* the pretended *Quaker*, who is a *Socinian*, as appears by his *Sandy Foundation Shaken*, where he downright denies the *Trinity*; and a *Papist*, as all men may judge by his Promotion and Favour at *White-hal* at this time of day; so that I am like to be well informed of the Doctrine of the *Church of England* by such a Fellow as this is. And to be plain with you *Jack*, I doubt you are out in your Topick in this point, as well as in your Head of the Church. But I perceive by your pious Opinion, that the *Grand Seignior* will make as good a Head of the Church as any of them all: and then too, I am sure you will be on the Government side, if possible you can, you are so good a *Christian*.

Page 8. Since *James* the Second took the Coronation Oath, &c. Here the Fellow mounts the high Rope again, and tells us, that it is true, *The King did take the Coronation Oath*, but it was by his own free choice, and might have chused whether he would or not. But let me tell him, that this is a gross Lye; for it is not Condescension and Choice in the *King* to take it, but an *Indispensible duty*: neither are the Subjects obliged to take the Oath of *Allegiance* till he hath taken that. For as he swears to preserve them in their Rights and Priviledges, so they swear to stand by him in the Execution of the Laws, so that the Oath of *Allegiance* and the *Coronation Oath* are *Reciprocal* and *Equally* binding. And the *King* is defective in divers points of his Duty and Power till that is performed and done. And let me tell you *Mr. Jack*, the Subjects have a Right as well as the *King*, and both by the same Law. And if the *King* refuseth to be a *King* by Law, there is neither reason nor necessity for them to swear Obedience; for the Obedience due to him as *King* by Law, doth also oblige him by the same Law to protect them in their *Lives, Liberties, and Estates*. So that it is unreasonable that the Law should force the Subjects to swear to obey and maintain a *Prince* in his Right, and not compel him to give them assurance by Oath, that they shall enjoy theirs also. And if it were otherwise, it would shew great weakness in the *Legislators* of *England* to bind the one and leave the others to his Will, when the Government of both is by *Compact*. But I perceive

ceive my Friend *John* builds his opinion on *Filmore*, such another sorry *Sycophantizing Fellow* as himself, who hath many flourishes and words, and but very little Law, and less Reason and Honesty. However, he and *Jack* together would form a most admirable sort of Government for a Kingdom or Nation to be governed by *Dra-goons*, and converted by *Booted Apostles*: Thus you may see what a special Englishman our Friend is, and a hopeful Casuist, that can guard and defend their tottering Cause with nothing but Lyes.

Page 9. Since Judge *Street* ---- oooooooooo *Tresilian*---How now *Jack*: What are you turned Advocate for *Westminster-Hall*? are those Benches supply'd with such *Ignorant Fellows*, that they must make use of a *Scribler* to defend them with Arguments of downright Impudence? This is a fine Credit for your Law and your King. Well *Jack*, you tell us of a *Riddle*, and that you have been the *Oedipus* to unfold it. And you say the eleven Cyphers with *Tresilian* at the end of them, shews that eleven of the twelve *Judges* must be hanged. Why! really *Jack*, you are in the right; for that is the meaning of it; and it doth not only shew the merit and fate of the Villains, but it is also a piece of *Prophecy*, that will shortly be accomplished. But pray observe: When the *Fellow* hath unfolded the *Riddle*, and told them that hanging is their due; lest they should faint under the Consideration of their destiny, and think themselves into their *Graves*, and cozen *Tyburn*; He licks them up with some Oyl of Fool, and calls them *Loyal Judges*, and *Reverend Sages*; and then perks up with a strain of his accustomed Impudence; and asketh what they have done? Done ye Slave! What have they not done to make themselves compleat *Traytors*, in all kind of Villany and Treason, that lyeth within the Sphere of their power and action?

First, They have by their Suffrage given the King a power Superior to Law, for which Crime *Tresilian* was hanged. For it is one thing to connive at the Non-execution of the Laws, and another to take away their *Obligatory Force*; one thing to supercede a Law, wherein his own benefit is concerned, and another to dispence with Laws made for the *Safety* and *Security* of the Kingdom, Religion, and Subjects: and this they have done, in giving their Opinions, that the King may dispence with all Law, as he sees good. You may remember *Jack*, that when *Richard* the Second had pick'd a pack of Judges for his purpose, suppose such as these, or not quite so bad: and those were *Tresilian*, *Belknappe*, *Holt*, *Fulthorp*, *De Burgh*, *Lockton*, and others: the Duke of Ireland the King's Creature, with the rest of his Consorts, formed the then design into ten *Queries*, under the power of which (being granted) they intended to manage and carry on their cursed Plot; and on the 25. of

August,

*August*, in the eleventh year of the King, in *Nottingham Castle*, the said *ten Queries* were propounded to the foresaid Judges, to which they all consented : and when they had signed and sealed according as they were desired, *Belknappe* broke out into this Expression, and said: Now I want nothing but a Ship, a nimble Horse, or an Halter, to bring me to the death I deserve, for my Treason against the Nobles of the Land. Which *ten Queries* and the thirty four *Articles of Treason*, which they were after charged with, you may find Printed in the Life of *Richard the Second*, which are too long here to insert. And when you have considered both their Crimes, you will say that the Judges under *James the Second* have outdone those of *Richard the Second*, and yet this Man asketh what they have done.

*Secondly*, They have used their utmost endeavour to bring in *Popery*: they have not only connived at the base Actions, used to encourage the *Popish Party* in their present damnable designs, to overthrow the Government, and alter Religion; but have also given advice and direction for the doing of it, and visibly shewed their Endeavour by encouraging base and unjust Prosecutions, Fining, Hanging, &c. all those that have stood in the way of it. And when any such Cause came to be tryed where the Defendant was looked on as an *Enemy to the Government* (as they usually call all those that they are minded to ruin) they never used to consult *Rastal*, *Pulton* or *Keble*, &c. in the true Law that did relate to the merit of the Cause. But took their direction from the *Lord Kings-will*, *Sir John doe-it*, and *Sir William Tis-well*, all of them great *Lawyers* at *White-hall*. And is not the Defendant or Prisoner in a fine Condition in such a Case as this? But that which leaves them without excuse is, that they know the Laws which are made, and still in force against *Popery*, against all those that are reconciled to the *Church of Rome*, and those that do but assist in any thing that concerns the promotion of the *See of Rome* in England.

*Thirdly*: They have not only shewed how willing they are to have *Popery* introduced; but also their readiness to assist in that work, as may be seen by their Carriage at *Oxford*, where they may shortly hear of a piece of *Burglary* by them committed at *Maudlin College*, and other kind of *Violences* without any pretence of Law, unless it were that of the *Ecclesiastical Commission*, which at the best can be but an *Abortive* sprung out of the ruins of *Star Chamber Tyranny*. Which was long since declared to be against Law, and an Oppression to the Subject.

*Fourthly*: In the West in 1685. when the Prisoners were brought before them to be tryed, they compelled them to plead guilty right or wrong, or else they threatned to hang them up presently: such a piece



piece of Barbarity that all the Histories of England can give no parallel of it; To hang men immediately, unless they would confess themselves guilty of such Crimes, that under the pretence of Law they might hang them a day or two afterward; and this diverse persons were forced to do that were innocent, and yet they were hanged for all that. So that after this method they destroyed more men in a fortnight or three weeks, than *Tresilian*, and all the rest of those kind of Rogues did in two hundred years before, without the least remorse or extension of the dispensing power this impertinent Fellow so idly and so knavishly pleads for. By which I apprehend that he would have it allowed for no other end, but to protect and maintain such Creatures as he and they are, that for Lucre and Malice will undertake any thing they are put upon, and then they are sure to be safe in their Villany.

But observe, my Friend *John* chargeth *Tresilian* with cruelty for indicting 2000. persons at *Coventry*, which was indeed a great piece of Villany; but alas! that was nothing to these Judges; for he did but pick their pockets of a little Money; but these Villains murdered the men, and pickt their pockets too: So that *Jeffry's* need not doubt but History will record him for a famous Fellow, and the rather because he hath out-done *Tresilian*. And yet this man *Gadbury* their Advocate asketh, with whom they have conspired; what Countries they have injured; what single person they have oppressed, and wherein they have given the Council of *Tresilian*; and then bids me speak if I can. Now Sir, I have spoke, and so much truth too, that all your shams will never be able to gain-say to clear your villainous Clients.

But the Fellow says, That they all most happily draw in a Yoke together for the good of the King, and by the Grace of God they may all live to be drawn together, and yoked for the good of the Nation. And then they'll think him their best Friend that can separate one or more of their necks from the Yoke; and also find the Effects of declaring a power in the King to dispense with all Law; and a good pair of heels will be then of more service to them than all the Arguments that can be raised to justify their Treasons, either by themselves, the Popish Priests, or their great Advocate *Jack Gadbury*; and so I will present them with a New-years Gift.

**D**ignify'd things! may I your leave explore,  
 To kiss your hands, and your great Heads adore;  
 Judges you are, but you are something more.  
 May I draw near; and with a rough bew'd pen,  
 Give a small draught of you, the worst of men:  
 Tell of your merit, and your mighty skill,  
 And how your Charms all Courts of Justice fill.  
 Your Law's far stronger than the Common Votes,  
 And finely flows through your dispensing Throats.



what Rome will ask, you must her not deny;

If Hell commands you too, you will comply:

There's none but you would in this Cause combine;

Things made like Men, but all like Bruits and Swine.

Law-books are trash: A Student, he's a Drudge:

Learn to say yes; he's the accomplish'd Judge:

He wins the Scarlet Robe; and wears it too:

Ay, and deserves it well, for more's his due;

All that compleats a Traytor, dwells in you.

Thus you like Villains to the Benches get,

And in defiance to the Law you sit,

And all base Actions, that will please, commit.

There must you toil for Rome, and also try

Your Irish Sence, and Cobweb Policy:

Compleat your Crimes, and then you're fit to dye.

True Loyal Babes, Pimps to the Church of Rome,

Trebellians Heirs; Heirs to his Crimes and Doom.

Was e'er that Hall fill'd up with such a brood,

All dipt in Treason, Villany, and Blood?

Worse than Fanatick Priests, for they being prest

By a wise Princee praacht to Repeal the Test.

Then here's the difference 'twixt your Popish Tools,

You're downright Rogues, they only Knaves and Fools.

Deus dabit his quoque funem.

Page the 10th. Since the King could dispense with the Test, &c. Here my Adversary makes a long Harangue about the dispensing power lodged in the King, which was never questioned as ever I heard; especially in that part which concerns himself in particular. For example: In the case of *Murder*, the King can pardon the Injury done to him in the loss of a Subject; but he cannot wholly indemnifie the Malefactor from the rigor of the Law. As you may see in the Case of *Appeal*, which hath hanged those at the King hath pardoned. So in the case of *Treason*, he can pardon that part of it which is against Him; but all Treason is against the Subjects as well as the King: and by my Adversaries leave, that is out of the King's power to pardon, tho' he says many have experienced it, but I know none except Papists, Priests and Jesuits; but for Protestants he can name few or none, and them that have, bought it with their penny as cheap as they could get it of some Miss or other Favorite.

But suppose this were granted, which he pleads for, what would he then make of it? doth that part of the Prerogative also empower the King to dispense with those Laws made by the three Estates for the security of the Kingdom and Religion? Certainly no. For

when

when the Consent of the three Estates is passed into an Act, every individual Man as a Subject is bound to keep and obey it, and the King to see it executed. And there is no Dispensing nor Repealing that Act, but by the consent of the three Estates that made it. And this the *Papists* well know, which makes them try so many tricks to pack a *Parliament* to have it done. And notwithstanding the Judges have given their Opinions, that the *King* may dispense with the *Test* and other Laws also in any Case where he thinks fit : Yet the *Court*, the *Priests*, and the more knowing sort of *Papists* are not (you see) satisfied with that, but are still using their utmost endeavours to have it done by a form of Law : from whence the Reader may observe two things. *First*, that whosoever takes any place of Trust, &c. contrary to the *Test*, are Traitors, notwithstanding the Judges Opinions and the *Kings* Dispensing : and this the *Papists* know full well. *Secondly*, that this dispensing power can last no longer than the *King* lives, and then those that are offenders with the *Judges*, &c. will hardly escape the *Gallows*.

But I wonder my Adversary is so confident, as to say the *Test* was made to exclude the *Duke of York* from the *Crown*, when he was the only person therein excepted by name : but indeed it is no wonder if we consider his Folly and Impudence in every thing else.

Likewise the *Nolle prosequi* that he mentions : it is of the same nature with his power to pardon, and both ought to be used only in particular Cases of Necessity to save or relieve the Innocent, but not to make a common practice of either to protect known *Villains*, *Thieves*, *Murderers*, and *Papists* from Justice : and so I have done with the *Ridiculous Obligations*, *false Assertions*, and *impertinent Arguments* about the *Chronology*, made of *John Gadbury*, the present *Advocate* for the base *Actions* and *Treasons* of the Enemies of *England* and the *Protestant Religion*.

I come now to take notice of the rest of his Malicious Stuff, which I find so Idle, that I shall pass by most of it, and only take notice of some of the most absurd things, to shew you how Malice and his new Religion hath transported the fellow, and made him forget to write truth.

In Page the 18<sup>th</sup> he tells us of the great plenty and abundance of Fruit and Herbage in the year 1687. *When* (says he) *have we had a more peaceable calm and quiet year? when were we blest with greater plenty of fruit and herbage?* Now observe: for in the pag. next following the *Summer Ingress* in his *Almanack* for the year 1688, he says, *we have had great Scarcity of Fruit and Herbage every year since the great frost* in

in 1683, and particularly he says, *that the two last years of 86 and 87, wheat yielded almost two thirds less than it used to do in other years.* Now do you think that this man understands his own non-sence himself? For first, he comes with a *when were we blest with a greater plenty than in 1687?* and then in his other Libel he says, *When have we had more Scarcity than in the years 1685. and 1687?* Thus you see what a kind of fellow I have to deal with; but *Papists* may say any thing at this time.

He also calls it a *peaceable and quiet year*; but for my part I have not known the Nation in a greater Convulsion for many years than it was this last, and is still. How many *worthy Honest Gentlemen* were turned out of the *Commission of Peace*? *Lord Lieutenants, Deputy Lieutenants, Governours of Towns, Commanders, &c. Men of Honor* turn'd out, and *Scoundrils* put in; *Tory's* turn'd out, and *Whiggs* put in; *Whiggs* put out, and *Papists* put in; *English Gentlemen* turn'd out, and *Bogtrotters* put in; *Law* destroyed, *Religion* invaded, the *Fundamental Laws and Rules of Government* turn'd up by the *Roots*; the *Liberties and Rights of Cities and Universities* seized by force, and all to bring in *Papery*. And yet this Fellow calls it a *peaceable quiet year*.

Then he *Blusters* up again, and *Asketh*, *when was Westminster Hall less thronged in term time than now?* Alas *Jack!* that is not from *Jupiter* in the 7th, as you fondly imagin: but the people are sensible, that the *Judges* who sit there, are neither *wise* nor *honest*. And what wise man will put his *Cause* or *Estate* into the hands of *Fools* and *Knaves* if he can help it? for let a *Papist* be *Plaintif*, and an *Enemy* to *Papery* the *Defendant*, you may know who will carry the Cause without setting a *Figure*. And this is the present Case of poor *Ireland*, which *Gadbury* says, is in a very good Condition. And perhaps so it may in his sence, that is, to destroy the *Protestants*.

Page 24 and 25, he makes a long impertinent story in order to abuse *Commonwealths*, and after he hath emptied himself of his frothy stuff, he comes in page 26. to give reasons why *Commonwealths* are to be abhorred, and *Monarchy* preferred, *because* (says he) *if God had intended a man should have been in love with a Commonwealth, he would have created him with a head on each shoulder.* A very learned Reason: and then by the same Rule, if God had intended the world should have been governed by *Arbitrary and Lawless Monarchs*, he would have sent all *Princes and Kings* into the world with *Boots and Spurs* on, and all *Subjects* should have been born with *Saddles* on their *Backs*, that they might have been rid without *Controule*, as their *Riders* had seen fit.

A second Reason is, If Government (like the body natural) should have many *Heads*, it would be a *Monster*: and would it not be the same if it had but one *Head*, and that a great deal too big for the body, or a very ugly one? for a single *Head* may be a *Monster* as well as *two Heads*.

A third Reason is, *because there is one Sun, and but one Sun in the Firmament, ergo, &c.* What the Fellow brings in this for to prove *Monarchy*, seems to me a *Paradox*; and especially such a *King* as he pleads for: which is to consume his *Subjects Wealth*, to destroy the *Laws* he is sworn to maintain, and to bring in and impose what innovations in *Religion* He thinks fit, or rather what the *Villanous Priests* of *Rome* shall perswade him to that is most advantageous to their *Cheating Trade* under the notion of *Religion*. But the *Sun* is the universal body of *Light*, and like a steward in trust doth disperse and dispence it to all *Stars*, and to the *World* likewise, but doth receive from none: also the *Sun* preserves the *Order* and *Government* of *Nature* which *God* ordained in the beginning, but destroys none. Lastly, let him make the best of it, and the *Sun* is no more than a *Stadtholder*, or a *King* by *Compact*. For the *Moon* hath as great a share in the *Government* of the *World* as he hath, and *Saturn*, *Jupiter*, *Mars*, *Venus* and *Mercury*, as much as either of them. So that by his impertinent notion, there ought to be as many *Kings* as *Planets* in the *Government* of every *Nation*. Because there is but one *Sun*, one *Moon*, one *Saturn*, one *Jupiter* &c. For each *Planet* hath his share and power in the production of men and things; neither would the order of *Nature* be perfect, if either of them were wanting; for *God* made nothing in vain, But to tell you the truth of all, this is an *Arbitrary Notion*, which he learned of *Sir George Wharton* above thirty years ago: and therefore he might have told us here also, that he spoke in that *Gentlemans Cant*, as well as in the *Powder Plot*. &c.

But one thing I cannot pass by without taking notice of it. And that is, in Page 27. he tells us, that a *Commonwealth* is the *Bramble of Confusion*; alluding there to the Parable of *Jotham* on mount *Gerizzim*, about the *Trees* going forth to choose a *King*; and they chose the *Bramble* for their *King*. Now you know it is the nature of a *Bramble* to scratch and tear all that it comes near (as *Gadbury* observes:) but the *Bramble* was not chose for a *Commonwealth*, but for a *King*. Therefore how he will make this serve to set out the greatness of a *King*, I cannot tell, unless he hath made choice of this to abuse and affront them; for I am sure, it can be taken no otherwise: However, pitty his Folly and his Ignorance in this and every thing else, for if he knew better he would do better; for when he calls the *Bramble* a *Commonwealth*, he calls himself a *Common Coxcomb*. But it is no wonder in this Case, because he is the same in every thing else. In his *Astrology* he is a very *Ignorant Fellow*. And his scandalous Libel throughout is nothing else, but *Cant* and *Noise*. As you see in the *Nativity*, he there talks of, which is all false; his *Palladium* of *Rome*; his *Quotations* out of *Haly*; his pretended *Astrological Reasons* to prove the predictions in the *Months* false; in all which it is nothing else but *Trick* and *Sham*. But I do not much wonder he is got into this false Course and Custom, when



when I consider he is turned *Papist*, a *Lying false Religion*; and never was *Religion* and *Prophete* better matcht than now in *Jack Gadbury* and *Poper*. And this is the Course and Custom he will live in till the Government altars in *England*; for when *Poper* goes out of fashion, then he leaves it; and I suppose about twelve Months hence it will be *Hey* for a new *Religion*, &c.

Page 28. he says, *There was never such a civiliz'd Army in England as at this day*: and he is sure, *no man hath been wronged of a Pig, Hen, or Egg, without Redress*, &c. Here let the whole Nation be Judges; For the behaviour of the Soldiers, and the Complaints of the People from all parts of the Nation, are visible evidences of the Fellows Impudence: But perhaps the *Rapes, Robberies and Murders* they commit, are nothing if they let the *Pigs* and the *Hens* alone; or perhaps he thinks the hanging of a poor Lousy Souldier or two for Robbing, is redress and Satisfaction enough for their own Crimes, and those of their Officers; but I would advise the Fellow to go down to *Hounslow*, and the parts adjacent, or into the Countreys where they quarter, and inquire there, and no doubt but he will hear of many Abuses and Wrongs done that are yet unsatisfied, even *Rapes and Murders*. But perhaps *Jack* may be in the right of it too: for the *Soldiers* have done no man an injury in his sence, that is, no *Papist*; for in his opinion the *Protestants* are but like *Caterpillars* and *Vermin*, that stands in the good *Catholicks* way, and ought to be knocked on the Head, and sent out of the world, and therefore it is no injury to *Rob and Murder* them.

In Page 29. he makes a great Noise about the *King's Nativity*, and says, I have calculated it, for which he doth not a little Abuse me with his *unmannerly Billingsgate Complements*, and says also, that I have predicted the *King's Death*. Yet after all, he tells the world, that the *King's Nativity* is not known. Why, is not this next door to *Nonsense*? For me to do a *Nativity* that is not known. But if it be known, or believed to be so, the *King* is the less beholding to that scandalous Fellow *Gadbury*, who printed it the year 1659. — But he gives us one special Reason (and he says, that must serve for all) why the *Nativity* he printed was not the *Kings* true one, and that is, *No Imperial Nativity can have the Moon in the twelfth House*. Now how far he would strain the word *Imperial* I know not. I suppose he means not less than a *Crowned Head*, and in that sence I will take it. Now observe, if you look into the *Collection of Genitures*, printed by Mr. *J. Gadbury*, pag. 23. there you shall find that *Henry the second, King of France*, had both *Sun and Moon* in the *twelfth House*: and in Page 52. of the same Book, you will find the *King of Denmark* hath his *Sun* in the *twelfth House*; and both these printed and published by that ignorant but great Impostor *J. G.* Now whether he forgot these, or impudently asserted this to our face the matter to make his *Master* believe, that what he hath writ is true: I will leave to his own Confession, and



conclude, that a Lyar ought to have a good memory, the want of which is it seems this poor Gentlemans misfortune : for these were both *Imperial Nativities*, and both *Crowned Heads*. Of which I could give you more Examples were it convenient : but two out of his own Book is more than ten out of the most Authentick Author in being, and proves the Fellows Impudence the greater.

In Page 30. he basely abuseth me, when he says, that I doom'd the *French King to Death* three years ago, *which is false*: for I never had any Discourse with him in *three years* before that, except September the 9th 1685. and then we had no discourse of that nature. So that I perceive he had it by hear-say, or else he made it to serve the turn at this time ; but be it how it will, I suppose there is an ingenious Gentleman, living near *Ludgate*, that can justify me in this that I shall now say, and he understands *Astrology* well, Mr. C. B. who is the Gentleman I mentioned before, met me in *March* or *April*, 1685. in an evening between *Ludgate* and *St. Pau's*. And after other Discourse about *Nativities*, he asked me, if the *King of France* would dye that year ; and if I had ever said so, I told him, that he had two very bad Directions then coming up, but I durst not be positive concerning his Death ; but I did believe if he did not dye, yet he would very narrowly escape it ; but I had never said positively, that he would dye. And in this thing, that Gentleman if he pleaseth, can do me Justice, till I can come to do my self Justice upon this Lying pittifull Fellow. Now let any man that observed that year, and the *French King's Affairs*, remember in what condition he was between *October* that year, and *April* or *May* the year following, when he lay in that wretched fullsom Condition, that as the Letters gave us an account, he stunk, and was noisome to his Attendants, by reason of that Distemper in *Ano*, yet it held him about a year and more : but the greatest danger was in the first *six Months*. Now the reason why I could not be positive, whether he would live or dye, was from directions he then had to operate, that I had not had Experience of, neither doth *Gadbury* know any thing of it to this day.

But I remember a certain Gentleman that I could name, went to *Gadbury* after the late King dyed and asked him, upon what direction he Astrologically dyed ? and with a great deal of sop-gravity he told him, that it was the *Physicians* : thereby intimating that the *Physicians* had murdered him ; which was very disingenious of him to blame those Gentlemen that used their utmost endeavour to preserve him ; but indeed he could give no true account of his death Astrologically, nor really any at all, tho he dyed upon the operation of six or seven Directions, and therefore he was obliged to make use of any Sham to stop the Gentlemans mouth that asked him.

In Page 32. he shews his Skill in *Astrology* : where he denies that the part of *Fortune* can be directed for life. Pray Mr. *Gadbury* what direction

rection *kill'd Charles the first of England*? I know your Answer; for you can make no other but this, that he suffered upon the *Direction* of the *Ascendent* to the *Square* of *Mars*; if so, why did not the *Ascendent* to the *Square* of *Mars* kill in the *Earl of Essex his Nativity*? *Like Causes, like Effects*: for none of your Shams shall pass upon me: can you resolve this point now with all your Skill? And in the *Earl of Strafford's Nativity*, you make the *Midheaven* to the *body* of *Saturn* kill: and the *Sun* is *giver of Life*. Yet in the *Nativity* of the *Princess Royal*: the *Midheaven* to the *body* if *Mars* gives *Marriage*: is not this fine Stuff? And in the *Case* of *Henry the Eighth*, and *Queen Mary*, neither the *body* nor the *opposition* of *Saturn* would kill: are not you ashamed of this Nonsense? if you are not, you may. But I shall expose you and your *Collection* in a treatise by it self, in which *Case* I will use you very kindly; but in the meantime pray tell us fairly in print what *Direction* it was that *kill'd* that worthy Gentleman *Sr. Frsch. Hollis*: He that you promised him, he should live some *decades of years*, and he was shot to pieces within *six Months* after. Just so, you will cheat the *Papists* and your *Master* too; for the *part of Fortune* is *Hileg* in his *Nativity*, and so it was in his *Fathers*. Pray tell us, by what *Rules* in *Astrology* you predicted the *Queen of England* should be brought to bed of a *Boy* in the year 1686. Did not the *Devil* and the *Priests* deceive you that hour? I suppose it was a *Whitehal* *Scheam* which you judged that by, perhaps of the same mans setting as that was which you predicted the taking away the *City of Londons Charter* by, though you laid the sham on an *Eclipse* of the *Moon* you know. Now when you have considered all this *Nonsense*, *Sham* and *Cheat*, how can you have the impudence to pretend to be *Master* and *Teacher* of any other *Astrology* than a false one? and who do you think will believe you, *Fools* excepted?

Likewise in the same Page 32. he is so notoriously bold as to deny my quotations from *Ptolomey*, that is lib. 3. Chap. 12. *de parte Fortune*, and Chap. 13. *Quot sint Prorogatores*. The first of which he says treats of *de Impedimentis & Infirmis Nati*, &c. and the second *de qualitatibus Animæ Nati*. Now I will appeal to all those Gentlemen that have that worthy Author by them of the best Impression, which is that of *Melancthon*, who is in the truth He or I; for if the 12. and 13. Chapters of the third Book of *Ptolomeys Quadripartite* doth not treat the one *de parte Fortune*, and the other *de Prorogatoribus*; then I never have read that Book in my whole life: But I suppose this Fellow hath cheated himself with the Translation of *Camerarius*, which is the worst in being, but it is indeed good enough for him; for if he had a better, he knows not what use to make of it. Now you that are able to examine this *Case* and judge it, will see what a *strange Fellow* I have here to do with; for the two Chapters he there alledgeth are the 17. and the 18. of that third Book.

In Page 33. he tells us, that he was there about to lay by his pen: but

but upon new Considerations fresh Matter came in, and my prevarications and abuse of art makes him enter into a long preamble about the Conjunctions of *Saturn* and *Jupiter*, of which he gives you a very lame account, but it serves to those that do not understand better, but to what purpose he luggs them in I know not, neither can I apprehend any occasion for them in his pretended answer to that Alman.

In Page 40. he brings in the *Palladium of Rome*, to shew you that it is under no such misfortunes as I pretend to say it is, neither says he, is there any reason for it, in the figure he produceth: in the first place, I never spoke any thing as to the *Buildings and Foundations of Rome*, but the Cheating Crew that there resides; for it is not against the *Stone Walls* that I shoot, but the *Murder, Idolatry, and Villany* of those that pretend to be the *Head, Members and Body* of that *curst Antichristian Society*, who prophanely call themselves the *Church of Christ, and Christians*; for in the same Houses there might good pious People dwell, were these removed or destroyed: and *Rome* may be *Rome*, when the *Pope* and all his *Lewd Bugging Clergy* are gone: But if *Gadbury* pleaseth to consider the present Affairs between the *King of France* and the *Pope*, and how dreadfully that Storm threatens the *Holy See* if it goes forward, I suppose he will not be so impertinently positive in his Judgment from the *Palladium* now, as he was at the writing of that *Malicious Pamphlet*. Again, let him with this also consider how the *Lords Inquisitors and Cardinals* did handle the *Pope* in the Affairs of *Molinos*. I think this is an untoward Omen to the *Grandeur* of the *Infallible Power* lodged in the *Pope*, as they say. Which is further aggravated by that slight they put upon his *Bull at Colien*; all which considered together, tells us, that either the *Palladium* is a false position, or else the *Prophetical Interpreter* thereof gives a *Lying Judgment* to delude the *Papists*, &c.

*Rome stands, 'tis true, unable to resist  
One Monarch's Fury, or our Prophecy.*

In Page 42. the Fellow tells us, that the Heavens shew glorious things not only to *England and Rome*, but to all *Christendom*, to the advancement of the *true Religion*, and the depression of *Heresy and Schism*. This Heresy that he here speaks of, is the *Protestant Religion*, and the *Doctrine* of the *Church of England* which you see he hath here doom'd to destruction and ruin, for which they are infinitely obliged to him: and the *true Religion* to be advanced and established, is *Papery*, in which this Fellow is embarked.

In Page 46. he says, *Dangerfield* was fetcht out of prison by a *kind-hearted old Woman*: which was *Mrs. Cellier*, the pillory'd *Pope's* *Midwife*. Well *Jack*, did She release him from thence for pure *Charity's* sake or not? No: he was to be her *Stallion*, to kill the *King*, and to get in her *Husband's Debts*. Nay then I think he was to earn his *Deliverance*, and She knowing that he had been whip'd and pillory'd before

fore, as you say He was, gave Her assurance enough, that He was fit for the design She released him for : People of an equal Share of *Sence*, of *Reputation* or *Honesty* always delight in each others Company ; Like the Proverb, *Similis simili gaudet*.

He goes on and tells us, that I have bounded the Happiness of *England* ; and that it shall terminate in *October 1688*. but this is false. For I conclude, that the Glory and Happiness of *England*, the *Protestant Religion*, and *Church of England*, will then begin to appear, and suddenly after thrive and flourish again, to the Eternal sorrow and grief of *Jack Gadbury*, and all his *curst Faction*, that so much desire and delight in the ruin and destruction of the *Protestants*, and *Protestant Religion*. But like a Fool He tells the World there, that I threaten the *King* with *Poyson*, when I mention the *Spanish Apple*. I perceive the Fellow is Ignorant what the meaning of an *Orangien Apple* is ; and if he be, let him be so still, till the Judgment of God comes upon them.

And at last, he hits on the great Mystery, and tells us, that I have forgot my self, and foolishly talk of things to happen several years after we are all destroyed. Now who He means by the word *we*, I cannot perfectly tell. I suppose he means the *Papists* ; for he cannot be so impudent after all these *villanies* and *abusive Language* to the *Church of England* and *Protestants*, crying up *Popery*, and railing at its Enemies, calling them *Traytors* and *Rebels*, &c. to believe any man will think him a *Protestant* tho he says he is, or to shroud himself under that title for security. For in his Station and to the best of his power, he hath been as ill a man as any among them, no disparagement to others. But if he means *we Papists*, I do not doubt of seeing them destroyed either in *person* or *power*, or both ; and this in a shorter time than the man thinks of ; and after that, to see those other Effects of the *conjunction* that will happen in those years, that doth succeed the time of their *opposition*, which like the *conjunction* is a triple one, and are in the year 1692. and 1693. from *Sagitary* and *Gemini*, and doth particularly concern *London*, &c.

## The CONCLUSION.

NOW by way of Conclusion : I will first be so kind to Mr. *J. Gadbury* as to give him half a dozen Astrological operations in his own Nativity, which he is notable to perform himself. And secondly, I will give him some good advice, fit for one that is under such *times* and *circumstances* as he himself is, which I hope will reform him.

Since his coming out of the *Gatehouse prison*, in the year 1679. he hath had several eminent directions, the chief of which were the *midst* to the *trine* of the *Sun* and *Venus* ; but now the case is altered ; and he hath in the years following some of a contrary nature and effect to operate, as you may here see :

Moon



Moon ad quad : Mercur: mdo dd:	Arcus: 60:48	61 ye: 2 mon
Ascend ad Corp : Jovis -----	Arc : 61:48	62 ye: 2 mon
Sol ad par: Satur : in Zodiaco	Arc : 64: 3	64 ye: 10 mon
Luna ad quadr . Solis mdo dd:	Arc: 65:31	66 ye: 4 mon
Luna ad par: Martis motu raptō:	Arc: 65:56	66 ye: 9 mon
Sol ad oppositi Saturni -----	Arc : 68: 57	70 ye: 2 mon

The Ascendent to the body of *Jupiter* is a good direction, but it is so attended, that it will lose much of its Lustre ; for besides those before and after it, in that very year the Moon comes to the body of *Mars*, Square of *Mercury*, and Square of the *Sun*, all Secondary ; and therefore it cannot be so great as it would have been otherwise.

But for the four last directions here mentioned, I must tell him that they will put all his *Popish Politicks*, and *pious vertues* into exercise; and it will be well, if he keeps out of his old Lodging at the entrance into the *Palace yard* again. And yet I dare assure him, that none of these directions will kill him, they only give trouble or travel.

Secondly, seeing the Stars will be so cruel and unkind to their great and only Secretary and Minion Dr. *Jack*, I would advise him to lead a godly, righteous and sober life, (which he never did yet) and by that means prepare himself to undergo and receive the fury of these angry Stars. The best way I can advise him, is to run over his beads twice a day more than ordinary, whip himself harder and more on good *Fryday*, hear *Mass* frequently, and go as often as may be to Father *Peters* to Confession ; and this being done, there is no doubt of his being a Saint, and as good a Christian as Pope *John* the twelfth, *Raviliack*, or *Guido Vaux*.

And my friend being come to this pitch of piety, fit to receive instructions, I would advise him to repent of all his villanies against the *Laws* and *Subjects* of *England*, in raving to have the *Test* repealed, in which case I do recommend to his consideration the Letter of the *Pensinavis Fagel*, where he is assured, that the true *Heir* to the *Crown* of *England* is really against setting up *Papery* and *Repealing* the *Test* ; which I hope every true *Englishman* will take notice of : and the rather, because one and twenty months is not an age.

His shaming the fire of *London* ; for which let him read Sir *Robert Brooks*'s report to the Committee.

His Justifying the murder of the *Protestants* in *Ireland*. and denying that the *Papists* murdered Sir *Edmundbury Godfrey*, with many more ; which I hope so religious a man as this is will lay to heart, and heartily repent of.

When thou sawest a thief thou consentedst with him, and hast been partakers with *Adulterers*.

These things thou hast done, and I kept silence ; thou thoughtest that I was altogether such a one as thy self, *Psalm* 50.

*Mars* in opposition to the Ascendent and *Saturn* in the same Aspect with the *Sun* makes one Absolute Knave and Treacher, Collec: Genitu: Aph: 87.

This Aphorism was made by *J. Cadbury*, and it takes place in his own Nativity.



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